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THE
Free BRITON's
ANSWER
TO THE
PRETENDER'S
DECLARATION.

Supposed to be wrote by His Grace the Lord
A — b — sh — p of Y--ke.

*A Day, an Hour of virtuous Liberty,
Is worth a whole Eternity in Bondage.*

CATO.



C O R K E.

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T H E

Free *BRITON*'s ANSWER, &c.

BY the Stile of the Pretender's Declaration, he seems to rely, for his principal Support, upon the Stupidity and Infatuation of the Nation. He says, "his only Intention is to re-instate *his* Subjects in the full Enjoyment of their Religion, Laws and Liberties." When we are in the most copious Possession of all these Blessings, given to Profusion and Satiety, beyond all the Nations of the Earth, he comes from *Rome*, where Religion is founded upon Fraud, Rapine, and Cruelty, to re-instate us *Protestants* in the full Enjoyment of *our* Religion, which is persecuted by *Rome*, and we are damned by *Rome* for holding it.

Just so Queen *Mary* re-instated *her* Subjects in the full Enjoyment of their Religion, by setting up the Papists to turn the Protestants, and pursued this her motherly Goodness, and Protection of them in *all their Rights*, to the end of her detestable Life. *She* promised as fair as *he* does, promised

promised the very same Things, and professed the same publick Spirit.

What Reason can we have to believe that *he* will not follow *her Catholic* Example, educated, as he is, in the same *Catholic Principles*, which eternally infer the same *Catholic Spirit*? Before we can take his Word, he must shew us what he never can shew, that ever a Popish Prince kept his Engagements to Protestant Subjects, or that the Genius of Popery, and the Maxims of the Pope, will suffice him to keep them. Did his pretended Father keep them? He does not pretend to say that he did; he cannot pretend to say it. He knows that he did not; yet does not condemn, nor even censure him, for not doing it, nor for breaking all his solemn Oaths, and invading all our Rights.

What therefore does he mean by his Intentions, “ to re-instate his Subjects in the Enjoyment of all their Rights?” I doubt he hath a *double* Meaning; first to mislead, if he can, such as already enjoy all their Rights when at the same time he intends, as his Education and Religion direct him, to spoil them of all. He would draw them the while to think that they are wronged of their Rights, and he comes to restore them. Thus he gives weak Minds Hopes, in order to bring them to give him Admittance; And then, when they have made *him* Master, he will teach them what *their* Rights are; namely to be redeemed from *Heresy*, and to be forced, for the Good, into the Bosom of the *Catholic Church*; and to be ruled by an *hereditary indefeasible* Sovereign, who will recall them from the Guilt of Rebellion, and rule them by the salutary Laws of absolute Monarchy. Liberty, as it is now understood and practised, can be none of the Rights as by it his Father was dethrone, and himself stands excluded.

He therefore cannot mean *English Protestant Liberty*. If he did, his Declaration would be ridiculous: for what People upon Earth have so much Liberty as we? His pro-



sent Attempt would, for the same Reason, be a Contradiction; since, whilst we enjoy our present Liberty, he can never reign. As little can he mean the present Protestant Religion, which excluded *his Father* for ever, and *him* from ever succeeding his Father.

This Language and these Promises are therefore mere Mockery to all Men of Sense, and Sugar-Plumbs to Children and Fools. It is equally absurd and deceitful to call us *his Subjects*: He is an *Exile* by Law, and can have no Subjects. We are not, we scorn to be *his Subjects*. By calling us *his Subjects*, he disowns the Law; yet, mocking Sovereignty, and deriding us, he offers us a gracious Impossibility, *re-instating* us in what we never wanted, what we enjoy above all Men, our Religion, Law and Liberties.

It not this pleasant? His Father ran head-long to destroy all these, the Moment after he had sworn to preserve them all: King *William* restored them, King *George* has enlarged them, and steadily preserves them. In what Sense are they to be *re-instated*, but by being *re-destroyed*? As he is the visionary Representative of all his Subjects, that is, of all *us*, who are not his Subjects, by *re-instating himself*, he concludes that *we* shall all be re-instated, --- for *we* are all *his*.

Neither are such extravagant Doctrine and Demands unlike those preached up by the Court Sycophants in his Father's Time, and too long before. It would be endless to cite Quotations and Sermons, and the Abuses then put upon God's Word, upon this Subject, by Men profanely calling themselves *Religious*, and prostituting the Name of *Protestants* to Popish Purposes. One Illustration shall suffice here out of Thousands. Dr. *Ball*, Master of the *Temple*, taking for his Text the Words of our blessed Saviour, "Render unto *Cæsar* the things that are *Cæsar's*" desired his Audience to observe, that the Words were, R E N D E R unto *Cæsar*, not G I V E unto *Cæsar*; for that *all* was *Cæsar's before*. The courtly Doctor

Doctor goes on to shew all Men, that no Man had a Right to any Thing, that whatever Men had was *Cæsar's*, and *Cæsar* had a Right to *all* Things.

I need hardly add, that by *Cæsar* the Doctor meant King *James*, or King *Charles*, (I forget which) Princes not very *Cæsarian*, but greedy of all the Rights which Dr. *Ball* conferred upon *Cæsar*: nor had he any other Reason for so conferring them. Had it been necessary to have derived these Princes from the blood of *Cæsar*, 'tis not improbable that the ingenious, courteous Divine would have invented a lineal Deicent from *him*, found a Text for it; and branded as *Atheists* all who disputed it.

I cannot but here remark, with Concern; that the Divines of those Days, even some able Divines, whilst they contended against the Frauds and Horrors of Popery with irresistible Force and success, yet with strange Inconstancy, and strange Zeal, maintained the wild Tenets of *indefeatable Right*, and *blind Bondage* to the will of a Tyrant, even of a *Popish* Tyrant. It is one of the many and mighty Blessings attending the Revolution and Protestant Succession, that our Divines breathe a different Spirit, and contend, like good Englishmen, for Civil Liberty, and, like good Christians, for Liberty of Conscience,-- Doctrines odious and decried in former Reigns.

The Pretender therefore, by *Religion, Laws, and Liberties*, means such as his pretended Father, King *James*, pleased to allow his Subjects; for *he* strove to extinguish all the Laws of Religion and Liberty, which they claimed to themselves. By these Laws and Liberties. therefore. *he* cannot intend, and therefore *we* cannot understand him to intend, *Ours*. His words are manifest *Cant* the of all *Invaders*. Who, that invades a Country, would not flatter it to obtain it? There is not a Tyrant in *Europe* but pretends to allow his Slaves great Rights and Privileges, and professes how *tently* *he* will maintain them in such. Old *Louis*, in every Step he took, and in every Edict he published, purposely to destroy the Edict of *Nantes* (and
he

he was continually, by all Steps and Edicts, pushing that perfidious Design) was careful constantly to declare, "that " he would never violate the Edict of *Nanter*," which he still faithfully stiled the *perpetual*, the *irrevocable* Edict.

THE only literal Meaning which the Pretender's Words will bear, is a Meaning which he will not publicly own, nor like to have it discovered. " to re-instate all his Subjects in the Enjoyment of their Religion, Laws and Liberties, " is a very proper Declaration and Encouragement to most of those who own *him* for *their* Sovereign, to all bigotted Papists and hot-headed Nonjurors; to desperate Out-laws, starving Exiles, savage Highlanders, and Irish Rapparees; to all who claim Estates, forfeited by their own, or their Father's Treason; and to all Traitors who gasp for the Estates and Properties of all real and true Subjects, who incur the Treason of opposing *them*.

TO all that hungry Host, such a Promise is a delicious Morfel, a Redemption from Misery, a Call to Happiness, an Invitation to take Possession of the promised Land, with all its Wealth, and *MILK* and *HONEY*. But it is a terrible Denunciation of Woe to *us*, the present Possessors to be stripped and extirpated, destroyed or expelled, like the *accursed Philistines*: For, as *God* gave *Cannon* to the *Jews*, the *Pope* can give *ENGLAND* to the *CATHOLICS*, just as he did half the Globe to the *SPANIARDS*, who have rendered it, by every Effort of savage Cruelty and devouring Tyranny, almost as *waste* as when *God* first created it.

BY the same Rule of just Construction, we find what he means by *removing the Encroachments made upon a FREE PEOPLE*. These Encroachments are the *Revolution*, the *Protestant Succession*, the *Disestablishment* of *Popery*, the *Restraints upon Papists*, the *Settlement of Heresy*, the *Exclusion of Catholic Princes*, and our *Resistance of Catholic Tyranny*.

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THESE are Encroachments and Grievances with a Witness, terrible Grievances to the POPE, terrible Encroachments upon the POPE'S PUPIL. Can he come encouraged by the POPE, to mend the Constitution of PROTESTANTS? For, by the POPE'S Encouragement he comes, armed with the POPE'S Blessing upon his POPISH Endeavours, and with the POPE'S CURSE against PROTESTANTS. Can he come by the Aid of FRANCE and SPAIN, to increase the Happiness and Strength, and to improve the Liberties of ENGLISHMEN? For, by the Aid of these Catholic Powers he comes armed against ENGLAND.

His Promises therefore, In any other Stile, are *Derision*.
 — A most rash and profane Argument, most used to wicked Purposes, and to colour wicked Courses : The blackest CRIMINALS have at all Times urged it, as often as they have been successful. By the same Argument, Providence hath been much longer against him and his Family than for them. They have been fifty seven Years in EXILE. and he hath had a MOCK-REIGN of a few MONTHS over OUT-LAWS in ARMS. We, who oppose him, can more justly use his own best Argument against him ; we act under the GOSPEL and the LAW, in Conformity to both, and have the best Claim in Favour from Providence. We therefore faithfully trust to Providence, and own ourselves indebted to it for the REVOLUTION and PROTESTANT SUCCESSION, as we hope soon to be for his utter DEFEAT and final EXPULSION. Why such a Defeat hath not happen'd sooner, all Men lament, and most Men foresaw.

IF he reason consistently. he must confess, that Providence hath forsaken him, and forced him to fly from the same ancient Capital. How he got thither we all know, and he ought with Compunction to recollect. It was by the Treachery of Parricides in Authority, Men always gently used, faithfully protected, and even favoured by the Government.

H E made War upon his Majesty and his Majesty's
 Subjects, by the Aid of the worst. He did it by
 surprise, at the Head of Barbarians and Rebels unpro-
 voked; all of them mercifully used, many of them pur-
 sued from former Treasons, many of them trusted,
 some of them preferred by his Majesty, ungratefully and
 naturally turning his own ARMS against him; unfur-
 nished with any Plea from Oppression, any Persecution
 of Conscience, any Encroachment upon the Laws, any
 harm from arbitrary Power, under the most legal, the
 gentlest Administration, in full Possession of Liberty,
 satisfied with it, unworthy of it, and wantoning in it.

Such is the mad, unhallowed Spirit and Character of
 this Rebellion, and such Glory does it reflect upon the
 Revolution, which was only an Effort and Scheme of Self-
 defence, or rather of Self-Preservation, against a crazy
 Tyrant's defying Oaths, rendring Piecemeal the Laws of
 GOD and MAN, and making War upon Law and Con-
 science, and human Society.

Equally unfortunate is he in his Attack upon his Go-
 vernment, from the Faults found with it. The mildest
 Government is always the most boldly blamed; fullness
 of Liberty is constantly exposed to the Abuse of Liberty;
 the HEALTH & WEALTH, & all other worldly Bless-
 ings AMBITION and DISCONTENT will readily find
 Grievances, or as readily make them. Even the neces-
 sary Defence of Society, is a Grievance to those who
 want to distress Society, or even to alter it for Ends of
 their own. Places and Employments, which are inse-
 parable from Society, as without them it cannot be go-
 verned, are Grievances to such who want them and can-
 not get them, and the Possessions of them is the surest
 ground for railing at them. The Abuse of PARLIA-
 MENTS comes with an evil and ill-judged Grace from
 PEN, and is a preposterous Grievance out of his
 mouth. For King JAMES hector'd and defied PAR-

PARLIAMENTS, would have extinguished PARLIAMENTS and set up his weak WILL, that is, POPERY and TYRANNY, in the room of LAW, of GOSPEL, and of PARLIAMENTS. The Excellency of our LAWS, is a proof of the Excellency of our PARLIAMENTS and a glorious Defence of them; neither can they have higher praise, than that the PRETENDER and other PAPISTS dislike them.

PENAL LAWS are the stale Common-place of a disaffected MEN, and the eternal Subject of their Invektives: because they set Bounds to their Fury. It is natural for Rebels to rail at the Laws that hamper and hang them: I wonder that the Pretenders *MANIFESTO* should venture to mention PENAL LAWS, when before the Revolution almost every PENAL LAW was wrested into a CAPITAL LAW. Even the Defence of LAW was made CAPITAL; and so worthy an ENGLISHMAN and so great a Man as *Algernon Sidney*, was arraigned for *LIBELLING*; for, so that excellent BOOK of his in Defence of LIBERTY against TYRANNY once printed and read with Applause, was then called and that true Patriot, was executed for publishing it though it never went out of his Closet, nor was proved to be his Hand Writing. Harmless Words and Conversation became the Objects of PENAL LAWS, which were virulently stretched to make *PUBLICK MARTYRS*. I doubt it is the greatest Misfortune of this Government, that Penal Laws have been so little exerted; we see the Numbers and boldness of Papists: Pray God we may not feel it.

HE talks idly and loosely about former *Miscarriages* under King *James*, and the *Outcries*, against them. He calls Outrages and Tyranny *Miscarriages*; the Invasion and suspension of the Laws; the High Commission and Inquisition set up to destroy this Protestant Church; the exacting of Money from the Subjects, without Law

and against Law ; the imprisonment of the BISHOPS
of the Church, a Third of the Bench at once, for their
modest Petition to be relieved from crying Oppression ;
an Army maintained against Parliament and People ;
many of the Officers Papists, commissioned against Law ;
many of them IRISH PAPISTS, the Butchers of
Protestants in 41, or sprung from such Butchers, and still
going with the same Spirit of Butchery ; Cities and Bo-
roughs robbed of their Charters, their dear Birth-Right !
Parliaments extinguished ; Protestants displaced and Op-
pressed ; some burned, many banished ; Popish Priests
governing publick Councils ; Popery itself advancing
with dreadful Strides, already possess'd of the Throne,
and invading the Church ; barefaced Tyranny set up ;
series, and the other Instruments of Tyranny, wantoning
in Oppression, sporting with the Lives and Fortunes of
men, and wading in Blood, All these frightful and
consuming Wars, all this Train of Horrors, he calls *Mis-
riages* ; neither does he call them by this Name ex-
actly, but only for Argument sake, *supposes* them, and
addly adds, that " They have been *more than attoned for*
by an Exile of his Family during fifty seven Years. "
THIS may pass for Reasoning among *BANDITTI* ;
amongst Papiests, desperate Partizans, and the Enthusiasts of Party ;
amongst savage Papiests, attending him from Ignorance,
Governors, and Mountains ; but it is an Insult upon Common
sense : the more so ; because he does not once blame
King James, for having committed such a Groupe of Ty-
pical Excesses : So far is he from declaring that he is
sorry for them, ashamed of them, and that they shall ne-
ver be repeated ; though had he so declared, we should
have so believed : His Religion permits him to pro-
fession as fair, damns him if he keeps his Promises.
BY this odd Language and as odd Silence, we
at Law clearly see what *he* intends, and what we may cer-
tainly expect, even to see all reversed that was done at

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and *since* the *REVOLUTION*, and all *revived* that was done *before*. What that was I have just shewed, and could still shew more tragically, had I time to retail here all the Doings of *James II*, whose whole History is but one continued Strain of Perfidy, Perjury, Bigotry, and Tyranny a little Heart full of great Ambition, a weak Head, and neither Head nor Heart in *his own* keeping.

IT seems we have had, an *unlawful Government* ever since the *REVOLUTION*. Unhappily for him, this his Complaint hurts him bitterly. It is certain, that we have enjoyed more Felicity and Liberty since the *REVOLUTION*, than this *NATION* ever knew since it was a *NATION*. It is certain that Tyranny was never carried to such a Height as *Before* the Revolution under *His Father*.

HERE is a Choice offered us, to continue what we are, *HAPPY* and *FREE*; or, to relapse into the *SERVITUDE* and *YOKED* put upon the Necks of our Forefathers by his Father. We have a hopeful Specimen, from his Son's Behaviour in *Scotland*, where we may assuredly hope for *England*. There he Rules by wanton Will, by Sword and Target, chiefly by the Arms and Councils of Mountaineers, who neither obey Law nor can read it. These are his Measures of Government, for which he has *FULL POWERS* from his *FATHER* at *ROME*. Whilst he is openly trampling upon all Laws, and all that Free Parliaments have done, and is acting what every Parliament must abhor, he addresses us with an Appeal to a *FREE* Parliament: so acted and so talked King *James*, but would never stand the Trial. His whole Trust was in an *IRISH* Army, that of his Son is in one like it.

THE Argument from *Providence*, taken from his Success, is equally ridiculous. Hath *Providence* led him to Victory, and the ancient *Capital* of *Scotland*? The *Providence* justifies lawless Invasion and Outrages, and the Violence of the Sword against the sacred Sanction of *Laws*.

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WITH the same inconsistency and impotence, he talks of the *Miserable Situation of the Kingdom at Home and Abroad*. Who hath contributed so highly as himself to make it miserable? Before he embroiled us, we rioted in Ease and Plenty; this gauled his great *Patron*, who therefore sent him to reduce Free Britons to the Condition of his own Subjects, who are hungry Slaves; nor is there so sure a Way to exalt *France*, as to sink and enslave *Britain*. Without this Design, we should not have had this Visit. It is the Interest of *France*; and therefore the Business of *France*, to undo us. This is the Use she means to make of the Pretender; it is the Use which she made of King *Charles*, and King *James*, who, from powerful Independent Sovereigns, demeaned themselves to be the *Deputies* and *Coadjutors* of the French King, to enthrall Europe: a Task never to be effected, till they had enthralled *their People*. They became the Instruments and Confederates of *France* against their own Subjects. Thence arises the Zeal of *France* to establish, or if you will, to *reinstate* the Pretender, as of a *Race propitious to France*: Thence her hatred to King *William*, to King *George*, and to Liberty; and thence her Partiality and Succours to the Pretender. If *France* apprehended any Good from England, *France* far from helping *Him*, would help *England* against *Him*.

This is, at present, the Persuasion of every *True Englishman*, and justly fills them with their present universal hostile Hatred to *France*, and to the Pretender; as the Implement of *France*. The same Persuasion endears to them, with seasonable and unexampled Affection, their own excellent and matchless Constitution, and their own brave and excellent King *GEORGE*. God bless and prosper him, and blast the Devices of his Enemies. The constant and ardent Prayer of

MONTANUS.

